

THE PACIFIC

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Pac Theo Sem
Reading Room

A GOOD MOTTO.

Is life a fret and tangle,
And everything gone wrong?
Are friends a bit disloyal,
And enemies too strong?
Is there no bright side showing?
Then—as a sage hath said—
“Polish up the dark side,
And look at that instead!”

The darkest plank of oak will show
Sometimes the finest grain;
The roughest rock will sometimes yield
A gleaming golden vein;
Don't rail at fate, declaring
That no brightness shows ahead,
But “polish up the dark side,
And look at that instead!”

—Priscilla Leonard.

THE PACIFIC

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W. W. Ferrier - - - - - Editor
2716 Hillegass Ave., Berkeley

LET JUSTICE BE DONE!

We have no doubt that the time will come when the people of California who are now so insistent against the Japanese will revise their opinions. Just how this will come about cannot be foreseen. Our conviction that it will come about is founded on the belief that right must ultimately triumph. We do not wish to see California overrun by the Japanese. But we do not on the other hand see how fair-minded men can long remain blind to the fact that legislation discriminating against them is not right, and fail to turn from an attempt to accomplish a desirable end by an act fundamentally wrong.

We see no proper solution of this problem except by an interpretation of the existing law that will admit Japanese to citizenship or the framing of a law to that end, and then so limiting all immigration as to make impossible what many now fear—the incoming of an unassimilable multitude.

In five different states of the Union Japanese have been naturalized. They are: New York, Indiana, Florida, Arizona and California. A naturalized Japanese, one who received his citizenship papers in California, is residing now in Riverside.

Professor Gail Cleland of the Imperial University at Sapporo, Japan, and a graduate of the University of California, writes: "Unquestionably the Japanese people are capable of becoming good citizens. I have not found them clannish in Japan, and my experience among the Japanese students in the University of California showed them to be modest, warm-hearted and companionable."

In his article which appears in the last number of The California Outlook, Professor Cleland concludes that all our objections to the Japanese as unassimilable, etc., are, so far as they are at all reasonable, due to things which are fostered by our laws against them, and he calls on our state and national governments to handle the problems arising with reference to them on the basis of equity.

Mr. George Hamlin Fitch, a member of the staff of the San Francisco Chronicle, in his new book, "The Critic in the Orient," writes very appreciatively of the Japanese, and shows them to have such characteristics as to make them worthy of different treatment at our hands from that which those who fear Oriental invasion are inclined to ac-

cord them. In a lecture last week in the First Congregational Church of Berkeley, Mr Hamilton W. Mable, one of the editors of The Outlook, plead for fair treatment for the Japanese, saying that his study of them and their civilization had shown them to be of great worth.

There is an old Latin saying which translated into English, reads: "Let justice be done though the heavens fall."

"The American people cannot afford to be anything but just. It is toward justice that the universe moves. And we cannot help moving with it. The onward march can no more be stayed than King Canute could, centuries ago, by word stay the waves of the incoming tide on the coasts of ancient Britain. Fraternity, unity; for that we were created.

THE AMERICAN APOSTOLIC CHURCH.

A New York Episcopal clergyman suggests that if any change of name is to be made by the Protestant Episcopal Church it be to that of the "American Apostolic Church." In advocacy of this he says:

"The term American Apostolic would carry with it no atmosphere of the church's conflicts and no sense of mere protest on the one hand, or exclusive claims on the other, and would to my mind make a profound appeal in the first place to Protestants who are becoming dissatisfied with man-made churches and are looking for some historic continuity and ancient authority. Tell those persons that we have to offer them, as the name implies, the faith and order of the Apostolic Church, adapted by American conditions, and we would give them the thing for which they are looking and would raise in their minds none of the unfortunate issues which are sure to be brought up by the use of the term Catholic.

"In the second place there are multitudes of Romanists who are dissatisfied with the old communion and yet are unwilling to go to the other extreme and ally themselves with the Protestant sects. These individuals, I fancy, would gladly unite with an American Apostolic Church that would give them the Catholic faith and sacraments in accordance with the purer and simpler standards of the early days of the Church. In other words, as a missionary instrument merely, this title would prove attractive to everybody because it represents what they nearly all consciously or unconsciously desire and it would offend or antagonize none and would express exactly what this church has always claimed to be.

"The word Apostolic has a decided advantage over either Protestant or Catholic in that it is free from the bitterness that has marked the use of these words in many ages and still clings about them."

A BELOVED PACIFIC COAST BISHOP.

The returning of Bishop Bell to the Pacific Coast by the United Brethren general conference will be gratifying to all Congregationalists who have come into acquaintance with him as a Christian worker since his first assignment here eight years ago. All those years he has been a great power for good. It is to be hoped that the United Brethren Church will settle him here for life.

The Religious Telescope, in its report of the recent general conference at Decatur, Illinois, tells of the address which was made on Church Unity by Dr. Lucas, a fraternal delegate from the Methodist Protestant Church:

"The conference was swept off its feet by the powerful

eloquence of the speech and there was applause, mighty applause. The great audience broke out into 'Blest be the tie that binds.' During this song the editor wrote down these words, 'One does not see such scenes, or hear such words, twice in a life-time.' The ovation was beyond that any man could have asked, and greater than any one would have forecast, for the church-union spirit had been waning; indeed, having hard sliding, so that many of the delegates predicted that little progress would be made. But Doctor Lucas rose above any of these conditions, and spoke from the standpoint of absolute selfishness and devotion to a great conviction."

Other addresses, it is said, were made on the same subject; and it had been a question in the minds of some as to who could adequately respond to them. Then, says The Telescope, "Bishop Bell, who was presiding, rose and began one of the greatest addresses which ever fell from human lips. The secretary of the conference read from the journal the next morning that it would go down in history as the greatest deliverance ever made on any United Brethren general conference floor. Not a false syllable or note was struck. At first the audience listened, then it leaned forward, then it was electrified, then it was entranced, as period followed period, and one flight of oratory which seemed impossible to equal was followed by another of higher character and more powerful language which in turn was succeeded by a flight still higher, every one regarding it as climax until the next period was spoken. The editor's note that one does not see such scenes, or hear such words, twice in a life-time, had to be revised, for the second time had come in the same hour. The conviction came again that no other power on earth is equal in force to sanctified eloquence. William Jennings Bryan has called Bishop Bell the most eloquent man in America, and no one of the hundreds who heard his matchless language on that occasion ever will question the statement of Mr Bryan."

THE FIRST CONGREGATIONAL CHURCH OF OAKLAND AND THE QUESTION OF LOCATION.

There was a larger attendance at the meeting in the lecture room of the First Congregational Church of Oakland, Wednesday evening of last week which was called for a consideration of the question of the future location. It was not the intention to come to a vote but merely to have the various ideas as to location so presented that the members could think over them and be better able to vote intelligently at some time in the near future. There are those who favor moving out into the fine residence district at some point along Grand Avenue, overlooking Lake Merritt; others favor union with Plymouth and the building of a new edifice for the united churches at some point not far from the new location of the Presbyterians and the Methodists; others deem it wisest to build a structure for religious and business purposes on the present site; yet others advocate the selling of half of the site and the building for religious and business purposes on the other half. Other suggestions were that the present site be sold and one purchased only a few blocks distant. Each plan had excellent presentation and able advocacy.

With the hope that out of his wide experience the Rev. Dr. Ozoro S. Davis of Chicago might be able to give helpful advice in the effort to solve the difficult problem of location, a hearty invitation was extended him to come out

and supply the pulpit during the month of July. Since president of Chicago Theological Seminary Dr. Davis has had to do with one of the difficult problems of changing conditions as to two of our Chicago churches. This and his successful work at New Britain, Connecticut, previously, has turned the thought of our Oakland church toward him for counsel.

FIVE THOUSAND GIRL STRANGERS SAVED IN NEW YORK.

In the past year more than five thousand girls who arrived in New York from the country without money or friends were saved by the Travelers Aid Society from the clutches of bad women and bad men.

At piers and railroad stations they were met by men and women agents of the society who gave them temporary aid, found respectable lodgings for them and got work for them.

The annual report of the society, which was made public recently emphasizes the care and protection exerted in behalf of girls who had been lured to that city by fake advertisements or who were in danger of falling accidentally into the hands of vicious persons.

In many cases the society's agents had to use force to drive away vice runners who had met girls at the railroad stations and the piers and had scraped up an acquaintance with them.

The report contains more than one hundred stories of such rescues. The agents of the society, some of whom speak twenty languages, met all boats and trains. The unwary, the unfriended, the sick, the stranger and the for-eigner all have cause to thank the society. The service was free. The agents of the society are not permitted to receive gratuities.

Nearly every large city now has work of this kind. In San Francisco and Oakland it is under the direction of the Y. W. C. A.

THE COST TO THE PENNSYLVANIA RAILROAD COMPANY OF NEW LEGISLATION.

Compilation has been made by the Pennsylvania Railroad of the probable cost to the company of the recently enacted legislation governing railroad operation in the States of New York, New Jersey and Pennsylvania.

In Pennsylvania the extra crew law costs the road \$555,085 and the semi-monthly pay bill \$275,000 a year.

In New York the extra crew law will cost \$101,160 a year. In New Jersey the grade crossing bill if literally enforced would cost the Pennsylvania Railroad more than \$60,000,000. But aside from that the semi-monthly pay bill in that State costs \$30,000, the extra crew law \$219,840 and the drinking water law \$18,000 a year.

Thus the enacted legislation in these three States, excluding the New Jersey grade crossing bill, will cost the Pennsylvania Railroad Company \$1,199,085 a year. This sum represents the annual return at 5 per cent, upon nearly \$24,000,000 of capital.

The expenditures by the Pennsylvania on account of new laws, Federal and State, from August 1, 1906, to January 1, 1913, was \$10,936,134.

Simplicity, loving relations, comradeship, generosity and joy are the true life.

THE REV. DR. VAN DYKE AND THE ESSENTIALS OF THE CHRISTIAN FAITH.

On a recent Sunday evening the Rev. Dr. Henry Van Dyke, the eminent scholar, literateur, and clergyman, participated in the ordination of his son Tertius Van Dyke for the gospel ministry, and according to the New York Sun warmly scored the "doctrine huggers." He said that if these young men, against whose reception into the presbytery there had been protest, were unfit for the ministry he himself was unfit. If there must be a heresy trial, Dr. Van Dyke invited the general assembly, to whom the minority has appealed, to try it on a grown man and not on eager sensitive boys.

Dr. Van Dyke said among other things:

"You know that a new attempt has been made lately in the Presbyterian Church to exalt the letter above the spirit in judging of the fitness of men for the Christian pulpit. Four true hearted and devoted young men, among whom is my dear son who is to be ordained to-night, have offered their lives to the service of Christ in the ministry. They have confessed their faith in God the Father as the almighty ruler of the universe, in the Holy Spirit speaking in the Bible as the supreme authority in matters of religion, and in Jesus Christ as the Divine Redeemer. But a protest has been made against their acceptance because they cannot give a literal affirmation to certain test questions proposed by a theological inquisitor.

"The Presbytery of New York has warmly welcomed the young men and disregarded the protest. But it is being pushed in public and private and the effort is made to produce a judgment that these young men are heretics and that the Church ought not to receive them as preachers of Christ.

"Well, whatever comes of the protest, I wish to take my stand with these young men. They are my brothers in the faith. If they are unfit for the ministry I am unfit.

"They are far more worthy than I am. Their love their courage, their consecration are what the Church and the world need to-day. I hold with them that the questions which they could not answer about the patterns of the Tabernacle and the literal interpretation of the virgin birth and the physical death of Lazarus are not essential to the Christian faith. If I refused the right hand of fellowship to these young followers of Jesus I should be ashamed to look my Saviour in the face. If the Presbyterian Church should reject their service or cast a slur upon their sincerity she would cripple her own strength and betray her own cause.

"God forbid that such a thing should happen. Heresy trials are the delight of the ungodly and the despair of religion. But if such a thing must come let it be fair and brave and open. Do not try it on eager hearted, sensitive boys. Try it on a grown man who stands with them in the liberty wherewith Christ has made us free."

At the ordination of his son Dr. Van Dyke gave the sermon. His subject was: "The Dead Letter and the Living Spirit." Text: from second Corinthians 3:6—"For the letter killeth, but the spirit giveth life."

He said that the most wonderful thing in the history of mankind is the way in which the influence of the Bible and of Christ has survived and come to be the world's most powerful force for good. He spoke of the apostles and said:

"Do you suppose that those first Christians waited to draw up a definition of all their doctrinal beliefs, or to

agree upon a system of interpretation of all parts of the Old Testament, before they set out to preach Christ to the world? Do you imagine that there was any one to stoop with a theological and critical inquisition?

"How would it sound? 'Stay, Peter, before you go to proclaim the Gospel to the Roman Cornelius you must tell us what you think about the ceremonial law of the Jews, and when it was written, and whether it is absolutely inspired. Stay, Paul, before you preach Christ to the Gentiles you must tell us what you understand by the virgin birth of Jesus and give a logical definition of the Trinity. Stay, John, before you minister to the Churches you must explain your views on Jonah and the whale, and tell us who wrote the book of Deuteronomy.'

"'Away, away,' I hear them answer, our gospel is not in these things. Men are suffering and dying. We must tell them about Jesus, who came to save them from sin and death. We must tell them that He is the resurrection and the life. We must help the outcast and hopeless to find God through Christ in the spirit. What are these things with which you trouble and delay us? The letter killeth, but the spirit maketh alive.'

No Clash of Science and Religion.

"Let us take the Bible, and ask why we reverence and value it. Why do we put it above all other books? Why do we call it the word of God? Because it speaks to our souls. Because as Coleridge said, 'It finds us.' Because its lesson and its promises and its consolations meet the very deepest needs of our hearts. Because it is a lamp unto our feet and a light unto our path.

"If you read the first chapter of Genesis according to the letter, laying it alongside of the testimony of the rocks, which also was written by God, you will find yourself in a deadening confusion of mind. Can you believe, according to the teaching of some theologians a century ago, that God created fake fossils and hid them in the strata of the earth to fool the men of science?

"Must you give up your Bible because you cannot believe that? No, you should read the story of creation according to the spirit, as a poetic vision of the power and wisdom of God in the making of the universe—as a revelation that man, though his body is formed from the dust of the earth, receives his living soul from God—and then the spirit of that story will give new life to your conception of nature and human nature.

Faith Deeper Than Bible Stories.

"What difference does it make whether the book of Job is an ancient chronicle of events or a sublime drama of the soul? The lesson is the same: The victory of patience and unfaltering confidence in God. 'Though He slay me, yet will I trust him.'

"What difference does it make whether the wonderful deeds of Elijah and Elisha are described literally as supernatural miracles or described in Oriental imagery as marvellous events which the witnesses could not explain? In either case their meaning is the same. Will you make your faith in the living God depend upon the question whether Elisha caused the head of the axe to float by throwing a stick into the water?

"No, beloved, that is not the way to enter into the spirit of the Bible. We may decide these questions of interpretation literally or poetically, according to our light. But the vital thing for us is the moral and spiritual meaning of the Bible. It is the book which tells us what man is to believe concerning God and what duties God requires of man.' It

is the book of friendship between the divine and the human. It is the guide book of immortality. Read it in that spirit and it will make you wise unto eternal life.

"Let us come to Christ and consider what it is that makes men willing to commit their souls to Him as their Saviour and their Lord.

"Is it the doctrine that His birth was out of the course of nature and that He had no human father? No, for there is no mention of that doctrine in the preaching of the Apostles which won so many thousands to the faith of Jesus.

"Is it the power to work miracles? No, for the penitent thief had seen no miracles and the Philippian jailer had heard of no miracles, yet both believed in the Lord Jesus Christ and were saved.

"What is it then that gives Jesus power upon the souls of men? It is the Spirit of the Lord God dwelling in Him, making Him one with the Father. It is the Divine Love which sends Him to seek and to save the lost. It is the Divine Wisdom which fills Him with grace and truth. It is the Divine Unselfishness which makes Him willing to endure the cross for the sake of sinners. It is the Divine Life which brings Him from the tomb, victor over sin and death forever more.

"This is the Person who wins the absolute faith of men and women and little children, who cannot explain or define Him. This is the Person at whose feet doubting Thomas falls, crying 'My Lord and my God!' This is the Person of whom Paul says, 'I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him.' This is the Christ, the Son of the living God.

We Hunger for a Simpler Gospel.

"The world is hungry for a simpler, straighter, more vital Christianity—a gospel that children can understand and strong men can live by. Real orthodoxy is not to be measured by definitions, but by the spirit that is in a man. Religion is best served and promoted by those who express it simply, commend it warmly and practise it daily.

"I have heard of a young man, a plain, rough, earnest fellow, who desired to be a Christian minister. He was brought before a presbytery to be examined, and the questioner asked him for a condensed statement of the textual and philosophical arguments for the consubstantial Deity of Christ. The young candidate was confused and bewildered by the question and sat silent with downcast face. Then an old preacher in the back of the room called out, 'Brother, how do you know that Jesus is the Son of God?' The boy sprang up, his face aglow, the tears in his eyes. 'How do I know?' he cried. 'Why, God bless you, He saved my soul.' I tell you that man went down to his house justified and approved by the Master."

In closing Dr. van Dyke besought his audience to "let all this strife about the letter pass you by and live in the spirit." He said that the puzzle of abstract theology and the problems of criticism "are of small account compared with the simple truth as it is in Jesus."

The New York Sun from which we get the part of the sermon which we have quoted, says:

"When the Rev. Paul van Dyke, Henry van Dyke's brother, was delivering the charge to the new minister, his nephew, Henry van Dyke was visibly affected. He wept several times in the service, and after his son had pronounced the benediction Henry van Dyke threw his arms about the boy and kissed him."

Out of more than 80 members voting in presbytery only ten opposed licensing the four Union Seminary students. The Continent, a Presbyterian paper of large circulation, published the protest of the Rev. Dr. Fox, the leader in opposition, along with the reply of the presbytery, and commented as follows:

"Neither the protest nor the reply reveals a tithe of the reasons why out of more than eighty members voting in presbytery all but ten favored licensing these four young men from Union Seminary. Nothing at all is indicated by these documents of the compelling power in the statements which these young men read to express their purpose in seeking the ministry. Vibrant spiritual feeling rang clear and true through every line of those papers. They committed their young authors absolutely to the full evangelical conception of the mission of the Son of God in the world. They pronounced unqualified faith in the Bible as divine revelation of the way of eternal life. An overwhelming conviction that Christ and Christ alone is able to save sinning men from guilt and fear, said all the candidates, compelled them to turn from all else and give their lives to preaching him. Tertius van Dyke in particular voiced this sense of the sole sufficiency of Christ so feelingly that time-tried ministers listening to him were moved to tears. Questioned if in the presence of the crucified One they were ready to say with Thomas, 'My Lord and my God!' each of the young men responded unhesitatingly in the affirmative.

"Of all this, however, Dr. Fox takes no account in his protest, as he took none in the presbytery. From large and free confessions of their own vital spiritual trust, he dragged these students away into paths set with pitfalls of catch questions. His own account of the results shows what he asked them about—the plans given for the tabernacle on Mount Sinai, the resurrection of Lazarus and the virgin birth of the Lord. What did he find? That they denied these things? That they called them impossible in the light of modern science?

"By no means. Only that they recognized these matters as questions under discussion by reverent Christian scholars and were ready to believe concerning them whatever such rational study might in the end seem to indicate as the more probable solutions. But they were urgent to add, the solutions could not either way change their personal religious faith. Whether the virgin birth and the raising of Lazarus are considered to be literal history or Christian community tradition, these young men vowed that they should still hold to the truths which these Scriptures are inspired to teach—that Jesus of Nazareth was the only begotten Son of God, God incarnate among men, and for dying humanity he is eternally the resurrection and the life."

CALIFORNIA LEGISLATURE AND MORAL LEGISLATION

The good people of California have reasons to be greatly encouraged in regard to state affairs. There has been a marked improvement during the past four years in the personnel of the Legislature and the character of legislation. During the early part of the session it appeared as though this legislature would be characterized chiefly by moral reforms. But the cry of "freak legislation" affrighted the administration leaders after they had passed the redlight injunction and abatement bill. They became conservative. In order to get the administration bills through, all of which were important to the public welfare, there was an exchange of votes on moral measures. The bill to exclude liquors

from the Panama Fair grounds which was the chief issue of the Anti Saloon League, the one to close saloons on legal holidays which was drafted by the Weekly Rest Day League, two anti-prize fight bills and other excellent moral measures were killed as "freak legislation."

The majority of the Legislature evidently were not anxious to go on record on a Sunday rest bill. For weeks we labored to get our bill out of the two Committees of Public Morals. The lack of one more vote hindered us. But we succeeded in having the Labor Union one day in seven rest bill amended on the floor so as to convert it into a Sunday rest bill. With the backing of the State Federation of Labor, the friends of the Weekly Rest Day League and others, it stood a splendid chance of passing. But its author unwittingly allowed it to be referred to the Committee on Finance, where it was chloroformed by Senator Strowbridge of Hayward, Chairman of the Committee.

We finally succeeded in getting the Kehoe Sunday rest bill reported favorably out of Public Morals Committee, but too late to give it a fair chance to pass. The same Senator Strowbridge steered it also to his committee for the purpose of burial, stating that he was opposed to any law which would not allow him to work his employees seven days of the week. Then a third weekly rest day bill was worked through the Assembly, but as soon as it reached the Senate the chairman of the Finance Committee obtained possession of it. Thus one man, to guard his own selfish interests, is responsible for the death of these three Weekly rest day bills, one of which would have given to the state an excellent Sunday rest law. Some 50,000 seven-day toilers have been deprived of the protection to which they are entitled, by the absolute refusal of this Chairman to allow these bills to be reported back for action by the Legislature. Every influence possible was brought to bear upon him, but all in vain. When more men who are favorable to Sunday laws are elected to the law-making body, then it will be possible to pass such a measure. Christian voters should take a more active part before and at the primaries if moral legislation is to be enacted.

The Seventh Day Adventists had two of their preachers present to prevent any Sunday legislation. They showed no interests in the enactment of good laws. Their only business seemed to be to block and hinder others from doing things. They would make any wild statement to aid their evil designs. At their late National Convention in Baltimore, Md., the Seventh Day Adventists decided upon making a nation-wide crusade against Sunday laws. Will loyal Christian citizens allow this insidious enemy of the American Sabbath to destroy this glorious institution, one of the corner stones of our Republic? It will be well if the friends of the Lord's Day take warning. It required twelve years of temperance agitation to prepare the way for a local option law. It is for the churches to say how long it will take to get a Sunday law. Before the close of this year by united effort the majority of the municipalities and supervisorial districts of the state could enact a Sunday ordinance. The Weekly Rest Day League stands ready to assist in such work.

Berkeley, Cal.

G. L. TUFTS, Supt.

The soul seeks love and peace as its inheritance.

A BEAUTIFUL AND MANLY LIFE.

(The last week in April Mr. Haven W. Edwards, a teacher in the Oakland high school, passed into the higher life. He was a grandson of the Judge Haven for so many years identified so serviceably with California Congregationalism, and a son of Mr. and Mrs. T. C. Edwards of San Jose, widely known and esteemed in Congregational circles. A few days ago the address, which was given by the Rev. Albert W. Palmer at the time of the funeral in the First Congregational Church of Oakland, and in the presence of eight hundred students, came to our notice. It contains so much that will be of general inspiration and comfort that we send it out in The Pacific to a larger number of lives.—Editor.)

We have gathered here this afternoon in honor of a man who was a teacher, and I have a feeling that the greatest teaching which he did was not the teaching of any particular lesson in history, not the formal work in the classroom, but the subtle, and largely unconscious, effect of his personality upon those with whom he came in contact. I think that very possibly his greatest teaching is being done here this afternoon as some of us think of his personality and resolve that we will try to do in the world some of the things which he would have done, and be a little more loyal to those things to which his loyalty was unquestioned.

The students of the Oakland High School dedicated the January number of the "Aegis" to "Haven W. Edwards, man, friend, teacher—each in its highest sense." These words were no idle compliment. I believe they were an accurate expression of the impression which he made upon us all.

He was first of all a man. No one of us who ever looked him in the eye and companied with him doubted for a moment the integrity of his manhood. There was no stain upon his life. It was clean, clear and transparent. It was manhood of the highest type because it lived in the range of ideals—had reached that stage of development where it moved on the higher spiritual levels, and lived in the presence not only of the things which could be seen, weighed and measured, but of those great spiritual realities which are abiding and eternal.

He was a friend. His friendliness was simple and unobtrusive and almost inevitable, and the secret of it was the essential humility of his spirit. He was modest to a fault. He was not so preoccupied in himself as to be unable to put himself in your place and enter sympathetically into your problems. It is very difficult to establish friendship with a conceited man. The bars are always up. The attention is always inverted upon himself. President Wilson, in his address before Congress, recently said that he appeared in person because he wished in that way to emphasize his feeling that the President was not a mere official dwelling upon a jealous island of executive authority, but a human being anxious to co-operate helpfully with other human beings. The essential modesty and humility of that statement is exactly the quality that made Haven W. Edwards a friend. He was a human being anxious to co-operate with other human beings.

He was a teacher. That was his work in life, and he did it in a workmanlike fashion. He mastered his material. There was nothing slovenly or slipshod about his scholarship. It was thorough and genuine. He made

himself a master of the art of teaching. How great a master the professors at the University are now telling us, and some of us, who did not realize it before, are now beginning to understand; but as I said in the beginning, his greatest teaching was the persuasive and unconscious influence of his personal life and ideals.

I know what some of you are saying in your hearts this afternoon: Can a universe be quite rational that develops such a personality as this only to cut short his life at the age of thirty-five? Why should not such a personality be given to us for seventy years instead of thirty-five, and, for that matter, why not one hundred and forty instead of seventy; and after all, when should we be willing to part with this kind of a man? I can only tell you in reply two things which bring me comfort this afternoon.

* The first is a trust in God. I cannot help but believe that that power which presents before us this wonderful pageant of creation, which makes all the world radiant this Spring day with the glory of grass, and leaf, and flower, and has made possible in the world this wonderful thing which loves, and remembers, and aspires, and worships, which we call a human soul—I cannot help but feel that He who has wrought all these wonders is to be trusted even where we cannot see, that He has not done all this work for naught, and that beyond the limitations of our understanding wisdom rules and love watches over all.

And the second thing which comforts me is the assurance, which deepens within my soul as the years go by, that this life is not all—that it is but one room in the Father's house out of which we pass by the narrow door which men call "death" into a larger and fairer room. That to die is not to end our lives, but to be born anew into a larger and fairer life set free from the limitations of the flesh where we shall do the things which here we dreamed of doing, and reap the wages of going on. And so I ask you all to join with me this afternoon in thinking of Haven Edwards, not as dead, not as having finished his life, but as living in a new world of freedom and of progress. I ask you to think of him as Browning in a poem written shortly before he died asked his friends to think of him—

"At the midnight in the silence of the sleep-time,

When you set your fancies free,

Will they pass to where—by death, fools think, imprisoned—

Low he lives who once so loved you, whom you loved so,
—Pity me?

Oh, to love so, be so loved, yet so mistaken!

What had I on earth to do

With the slothful, with the mawkish, the unmanly?

Like the aimless, helpless, hopeless, did I drivel,

Being—who?

One who never turned his back but marched breast forward,

Never doubted clouds would break,

Never dreamed, though right were worsted, wrong would triumph,

Held we fall to rise, are baffled to fight better,

Sleep to wake.

No, at noonday in the bustle of man's work-time

Greet the unseen with a cheer!

Bid him forward, breast and back as either should be,
"Strive and thrive!" cry "Speed—fight on, fare ever
There as here!"

MORE MEDIEVAL HISTORY.

J. Rowell.

The Vigilance Committee.

From the gold discovery in 1849, on through the years, strangers from nearly all nations rushed into California in throngs, all eager for sudden wealth. In cities and towns, all the forms of civilized government were instituted, but, very naturally, it was hard to persuade the best men to sacrifice their time and strength for the public good, and so inferior men filled all public stations, and the laws were poorly executed.

In San Francisco especially, a host of criminals of all grades congregated, and gradually gained complete control of public affairs. City offices, and even the courts were in the hands or the control of the worst elements of society. Every form of vice flourished, and crime of every grade was rife. It was useless to prosecute criminals for they could seldom be convicted, and even if convicted, they could almost certainly escape punishment. And when good citizens became awake to the necessity of personal sacrifice for the public good, they found themselves helpless. All attempts to put good men in public offices failed because the ballot boxes were in the hands of the criminals, who saw to it that good men failed of election.

In this emergency a revolution becomes a necessity, and the Vigilance Committee was organized. All classes of citizens who favored order and justice banded themselves together, framed a constitution, and prepared to execute the laws by whatever force should be necessary. Meantime, James King of William, a good, able and brave man from Virginia, came to the city and established *The Bulletin*, an able paper devoted to the best interests of society, wholly uncontrolled by the clique of criminals who ruled the city. He exposed the rogues by name and published their records. Amongst these was one Casey, a graduate of Sing Sing, who was a master in political life here, and ruled with a high hand. King obtained and printed the record of his criminal life, and Casey shot him down in the street. This proved the culmination. The Committee was called together, and within three days more than three thousand of the best citizens enrolled their names as active members. Ten thousand men or more marched to the County Jail, and demanded from the sheriff Casey and Core, another murderer, promising him that the men should have a fair trial, and he, knowing that the jail would be stormed should he refuse, gave up the prisoners. They were calmly tried, and though ably defended, were convicted and sentenced to be hanged. And on the day that the body of King was buried, when the funeral services were finished and the procession started for the grave, when the great bell on the house of the Monumental Fire Company began to toll, the two murderers were pushed from the windows of the Committee's fortress on Sacramento street, with ropes about their necks, and long before that body reached the grave they were dead.

The Committee continued their work with the determination to make San Francisco a clean city. Many crim-

inals were arrested and tried, among them a United States Judge, who escaped hanging by the recovery to health of his intended victim. They planned to execute as few as possible, but to drive the horde of criminals out of the city, and these, seeing vengeance waiting for them, hastened their exit, and the city found itself in the control of honest men.

Now were the Vigilance Committee and their acts justifiable? The state authorities said "No!" for Governor Johnston (of course, not the Johnson of today), sent a company of soldiers down from Sacramento to suppress the Committee, but when the captain of the steamer saw a cannon aimed at his boat, and was told that he would be sunk should he try to land, he very prudently anchored, and the soldiers suffered themselves (I think willingly) to be disarmed. And of course, all the evil-doers and their tools, who held the city offices, did all they could in opposition, but these were overawed and utterly helpless. But nearly all good men everywhere gave hearty approval. The Rev. Dr. Scott wrote a long article for the Presbyterian condemning the Committee and their work, but with this exception, I think that all the Protestant clergy heartily approved, and some of them joined the Committee. Benton of Sacramento (afterwards the first professor in our Theological Seminary) preached a powerful sermon in justification.

Of course, it was illegal, but there was no legal remedy for existing evils, since criminals had full control of the ballot boxes. It was a revolution and so was that of 1776, and this was as necessary and justifiable as that. Under our system all power vests in the people and this was the action of the people, calm, deliberate and determined. "By their fruits ye shall know them." San Francisco was the most lawless city in the world, and under the new rule it became the most orderly and law-abiding city in the world.

THE JAPANESE AND CITIZENSHIP.

The following from the New York Journal of Commerce may be found of value in California and elsewhere:

It would be a highly desirable result if out of the Japanese imbroglio should come an authoritative definition of the meaning of "free white persons" in Section 2169 of the Revised Statutes of the United States. While that phrase continues to have no fixed significance, it may become a source of serious trouble to the government and people of the United States. Only President Taft's veto prevented the passage into law of an immigration bill in which aliens ineligible to naturalization were excluded from admission to the country. The same bill has been reintroduced in this Congress, and in the House at least there is a clear majority favorable to its passage. The confusion into which it would throw the administration of the immigration law, no less than the international difficulties it would make for our Government, may be partially appreciated by reference to the conflicting opinions of the courts, State and Federal, on the question of who are eligible for citizenship. In 1878 Judge Sawyer decided against the naturalization of members of any of the races in Eastern Asia on the ground that the words "white person" is intended to describe a person of the Caucasian race and of that alone. He followed a classification of races borrowed from Blumenbach and made in 1781, which reckons five: (1) The Caucasian or white race, to which be-

long the greater part of the European nations and those of Western Asia: (2) the Mongolian or yellow race, occupying Tartar, China, Japan, etc.; (3) the Ethiopian or negro race, occupying all Africa except the North; (4) the American or red race, containing the Indians of North and South America, and (5) the Malay or brown race, occupying the islands of the Indian Archipelago, etc. But the term "Caucasian" excludes some European and expressly includes people of Western Asia, so that in the Balsara case Judge Lacombe adopted a classification "including all branches of the great race family known to ethnologists as the Aryan, Indo-European, or Caucasian." He said that this would bring in, not only the Parsees, of which race Balsara was a member, and which is probably the purest Aryan type, but also Afghans, Hindoos, Arabs, and Berbers.

Years ago, in the United States Court for the Southern District of New York, Judge Blatchford uniformly ruled that Asiatics were entitled to be naturalized in the absence of an affirmative prohibition, as in the case of the Chinese. A similar course was pursued under Judge Brown and his successors, and thousands of Syrians and other Asiatics have been naturalized throughout the United States, as also a number of Japanese persons. The case of one of these latter, Yamashita, came up in the State of Washington under an application for admission to practice law, but his naturalization certificate was held to be void for want of jurisdiction. Even after the Chief of Division of Naturalization in the Department of Commerce and Labor issued his anti-Asiatic "instructions," several judges expressly declined to adopt his construction of the statute and naturalized Asiatic Turks over his protests. Inadmitting to citizenship an Armenian Turkish subject, Judge Brown said in Providence in 1909 that it had been the practice of his court for many years to recognize Armenians and Turks as coming within the designation of free white persons, and that he would continue so to consider them until a court of higher authority decided otherwise. Judge Newman in Georgia held that a Syrian born in Asia is a free white person, and it has been regarded as beyond dispute that the Semites belong to the Caucasian race. The assumption that the Japanese belong to the Mongolian race has been held by Judge Colt and others to be a bar to their naturalization, but the Chinese residents of Hawaii at the time of its cession have been recognized as becoming citizens of the United States by naturalization under the treaty, and it was decided by Judge Sawyer that Chinese had been validly naturalized during the interval. The various branches of the Mongol family were described as well as the division of their dialects, and the fact was noted that although frequent attempts had been made by the Mongols to conquer Japan, they had always been failures. In the year 1281 the Japanese repulsed an invasion undertaken by the Mongols, attacking and destroying the invaders, and since that date no attempt has been made by the Mongols to invade Japan. Centuries before, and ever since that date Japan has been a nation separate and distinct from the other nations of the earth, differing widely in race, language and literature, both from the Mongols and the Chinese. All this was held to be sufficient reason why the California statute denying admission to the public schools to Chinese or Mongolian children did not authorize the creation of separate schools for Japanese or children of Japanese descent. The same line of reasoning might be used to show the error of Judges Sawyer and Colt in denying naturaliza-

tion to Japanese on the ground that they are Mongolians and therefore not white persons. Since the term "white" is obviously incapable of systematic application on any general theory, and that it is in fact not available as a basis of distinction, our naturalization law is clearly in urgent need of definition.

THE SATISFACTION OF THE SOCIAL IDEAL IN THE FUTURE LIFE.

Rev. Chester Ferris of Corona, Cal.

(Sermon preached at the Southern California State Conference at Pomona, May 13, 1913.)

Rev. 21:1: "And I saw a new heaven."

Said the seer on Patmos, "I saw a new heaven and a new earth." All too little does the modern man care for the heaven, new or old, but he has caught a marvellous vision of the new earth, and is absorbed in making it a reality. That ancient Biblical injunction to subdue the earth, he accepts with literal eagerness. In fierce haste he denudes mountains of their forests to build mighty ships and lofty business blocks; digs from the earth's black heart precious ores for rail and engine; artificially adapts the soil to yield largest crops; harnesses the life streams to make the desert blossom; explores the last remote iceberg and plants his flag on its top; keys the methods of business to scientific efficiency; talks across continents, attaches the swift motor to his feet, or flies through the air. Whose blood is not thrilled, whose imagination is not staggered at this conquest of the planet by superman? Awaken Washington, only yesterday dropped asleep, and must he not exclaim, "Behold a new earth!"?

And Heaven? Once devout people thought much, talked much of Heaven. Paul and they would prefer to die, for what the future life should bring. But theirs was a condition of poverty, privation, persecution. The world offered weariness and pain; the world to come life and release and rest and love. Theirs were not the charms of Southern California. The average, prosperous, well-fed person is tantalized by the offerings of each day for fullness of life. Strange and unreal to him sound those songs of Zion, "I'm a pilgrim, and I'm a stranger; I can tarry, I can tarry but a night"; or, "This world's a wilderness of woe; this world is not my home." Some devout people may still seek to persuade themselves of the sentiment of those songs coming out of "other-worldly" centuries, but to the average Californian they are nonsense. With so much to do here, so much to enjoy, why should he wish to leave this sunny clime? Edison is so busy drawing treasures out of this present earth for man's uses, how can he find time to die or to give a thought to Heaven?

Of course this is not the whole story. Thoreau might answer his friend, "One world at a time, Parker." Nature lover that he was—solitary, recluse, unsocial—yet he was harmless and also helpful, whose mind ranged among things unseen, glorious. Our generation, however, reaps the fruits of its absorption in the earth with the miseries and wrongs of materialism. In an age that

might too oft becomes right, and black selfishness stalks through the land. We know all too well, the poverty and misery of the millions, the social discontent of the wage-earners breaking forth in multiform plans of revolution. The cry for justice has swelled to a great shout that shakes the nations. Men demand with Abraham, "Shall not the Judge of all the earth do right?" Pity for the poor, sympathy for the unfortunate, zeal for better things, a program to build the Brotherhood of Christ are the predominating noble emotions of the soul. There arises a general confession, "We do not care for the sweet by and by; we do believe in the sweet here and now."

Not a few great leaders are there, brilliant, influential, like Bebel, who proclaims atheism to great crowds, denouncing belief in God as submission to the injustice of things as they are, allegiance to the priests as servility to tyrants, the hope of heaven as refusal to establish right in this world; and urges mothers so to teach their babes as a preparation for real freedom and felicity.

Others of the social passion, better balanced, devout in temper, absorbed in the pressing duties of ameliorating conditions, find this world so much more real than any conception of the next, that their minds perforce are content with the hope of the immortality of influence. As one said of a great fruit-grower, recently: "Mr. — is not dead; he is alive in his groves; he is alive in his ideals; he is alive in those whom he has impressed with his spirit." Surely, there is regal splendor in the heroic devotion and sacrifice of some of these social servants, whose hope rises to no star, whose field is bounded by earthly horizons, who toil to bring heaven upon the earth, live again in minds and social conditions made better by their influence.

I need not persuade you, I am sure, that humanity needs a larger hope. That great scholar, Prof. Goldwin Smith, himself not an evangelical believer, yet urged the necessity of general belief in a future life with its rewards and punishments for the very security of society; that without its warnings, frail man would become bestial—yes criminal—that it is the bread upon which gentleness and friendship, heroism and sacrifice, must feed. Does not the human heart cry out for the hope that we shall meet our loved ones again? Can we otherwise be reconciled to the crushing out of those buds, the children; or to the snapping short of the columns of stately promise in choice young men and women? Shall not the failures here have another chance to succeed; and the successful a continuation of their usefulness? As Jesus has walked this planet the worth of the human spirit in all its potencies is so manifest,—yes, here so little developed, that the very essence of Christian understanding demands man be the heir of immortality. Not least, the social passion requires a life to come. Again, "Shall not the Judge of all the earth do right?" But here vast wrong, here patent injustice. He will do his right through the ranks of society in a better world.

So then the inspired apostle saw the "new heaven." The "old" heaven of the Westminster divines has largely passed away. The conception of the future life for four hundred years has been the tradition of the reformers, acute, devout men, yet shaped in their religious views by the world-view in which they lived. They would have nothing of priests, therefore vanish purgatory, which priests ruled, and with it, all thought of an intermediate state in which faulty people could be purified, where the

"Does not abolish the gods
But sends them well out of the way;
With the rarest of nectar to drink,
And the halls of nothing to sway;

vast throngs of indecisive people, neither good or bad, might be won and trained in God's love, where the saints might progress, and where even some evil ones of earth might there change their minds with more light. Little developed was the sense of personal responsibility for others, and the mighty Edwards, warning sinners, could advise that in the future torment, their wives or mothers, immersed in rapture, would be so raised above pity that they would not give a thought to husband or son crying out in the undying flame. Not then predominated the trust in God as a Father, who loves man not only for a time or in one place, but seeks out the lost sheep "until he finds it"; whose passion sweeps the far country, a God "whose love will not let the sinner go." Not yet was aroused the tide of seething democracy, when conversion to Christ is but a step, to be followed by long, long training in the school of life's brotherhood, a fitting through ages of discipline for social service. So in conceiving the old heaven they easily said, "Death fixes destiny: the chosen good immediately to everlasting rapture; the impenitent to eternal torment. That was magic. It knew not man and God as the modern man conceives them. But it did great service for its long day.

I have been asking myself lately what form of heaven would crown the lives of our typical modern Christians? What would be a genuine allurements of hope to the statesman Wilson or Bryan; to him who bore upon his heart the healing of the open sore of the world, David Livingstone; to that noble lady of the Hull House, seeking the moral uplift of a great city, Jane Addams; to the tender genius of friendship for the slave, Lincoln; to that man of business reaching out after young men, John Williams? These Christians are of simple, genuine taste, such as the average noble father's and mother's or brother's and sister's. Heaven has promised the family reunion, with its recollections and embrace, but the quiet family party has not an interest to satisfy forever. Heaven promises perpetual journeys into a land strange and charming with new adventure, but the sturdy soul wearies at length of wandering, and hears Carlyle's challenge, "Produce, in God's name, produce!" Heaven has promised the fellowship of a royal church dinner, with the King in the midst. But man cannot live by bread alone, and quietness. Must he not at length be up and doing? Heaven will be the perfection of music. There sound, not only sweet melodies for the ear, and the procession of harmonies for the artistic mind; but the faculties and properties of the soul will chasten and grow to the exquisite proportions and balance of beauty, which is music in its motions. Yet Mark Twain has ridiculed the idea of heaven as an everlasting concert, describing the first joy of the pilgrims as they receive the sounds of the harp and cymbal, soon to pass into satiety. For the modern music lover even must have satisfactions not yet enumerated. The old heaven brought comfort to the weary generations hungry and athirst for righteousness. Yet you know that today it means little to a multitude of Christians, while other multitudes give it not a thought.

Yet the soul of man always, as the journey lengthens, or the problem baffles, or dear ones take their departure, or as he views life's incompleteness, suffers a homesickness in earth, a sense of want for a life to come. If he has no eagerness for the old heaven, what shall allure him in the new heaven?

Let us traverse our way to Jesus. The reformers returned to Paul. Today's better habit is to go back to Jesus.

The program of the Master, says Royce, was to inaugurate the kingdom of heaven. He stirred the passion for humanity which, lost for long after the first centuries, now throbs in the modern social movement. Changed lives would he create, but the sin from which men must be saved has everlastingly been selfishness, and the new life to which he would bring them has been friendship, sonship to God and membership in the brotherhood. That is the slogan we hear so much today. But today's builders oft forget that the Kingdom of HEAVEN names Christ's work. Its inspiration and plan come from above. Conversely, the work of redemption, the social state, are not for earth only, but for the future life. The passion for brotherhood which can never be satisfied in earthly accomplishment must continue its labors, find its completion in the life to come.

That was actually the hope of the early Christians. They looked for a spectacular second coming of the Lord. The apocalyptic imagery we may pass by, but not their essential hope. For them the future held the new heaven and the new earth in which dwelleth righteousness when the Lord should summarily establish the perfect social state. Widen now your perspectives, appropriate the spiritual meanings of the marvellous hope, and know that the satisfactions of him who seeks a righteous, godly, brotherly society, not to be found in this world, shall be realized in God's life to come.

Why should the Christian citizen limit his labors for the three score and ten years of earth? "God hath set eternity in his heart." Why should he be concerned only with his physical commonwealth? Every year forty million people join the innumerable throngs of the ages in the life whose body is spirit. Why should his plan wreathe its pains and joys about the weal and woe of our planet, and forget that in the land whose glory no man hath described the Creator hath also a sphere for human effort and achievement?

Let us follow Jesus. Shall we not trust him as he says, "I go to prepare a place for you." But what a place? Who was Jesus; what would charm him in heaven; what place would he prepare for his beloved? Remember Jesus. Not a hermit, a recluse, a quietist was he, but the world's great worker. With his deep thinking went mighty action. This was the carpenter, days filled with toil, through the years; the physician who healed the sick till the sun went down; the teacher pouring his ideals prodigally over his hearers; a philanthropist organizing his timeless league of pity; a preacher, whose sermons were the faultless production of a perfect art; a statesman whose plans have shaken empires off their hinges, whose forces have changed the courses of history. What place does Jesus prepare for his people?

May I briefly suggest what to me are the charms of the new heaven:

1. "A Growth Room forever."

The joy of life is in the growing. Death is the open door through which the personality enters the new world as he leaves this. There are the earthly capacities transplanted. It will continue the moral challenge. The soul may fail, or rise and go forward. A Paul may continue to work out his own salvation, going on to perfection. The

indeterminate person, neither angel nor devil, good or bad, will there find his destiny. Why shall not others check a mad career and turn to the holy love of God? There one shall go on, in the grace of a closer divine help to win his character, to thrill with the realities of spiritual victory.

2. A nobler sphere for action.

The mystic and the practical will both be there . . . contemplation and action. Bright, who craved the "rest," and Wilberforce, who was hungry for "love." A song for the singer, machinery for the worker. Fullness of opportunity for the expression of human powers. What forms the action shall take we may not conceive, but it will grant every life that sphere of creative labor which is its reason for existence. The misfits of earth will find their proper places, the uncompleted youth will find completion—all will enter into the genius of their divine achievement.

3. Co-operation in redemption.

The Christ "ever liveth to make intercession for us." The leaders of our California missions attributed their augmented progress following the death of Father Serra to the fulfillment of his promise, "When I draw near to the Father I will plead for my beloved missions." Why not? May not those above continue an efficient interest in the society on earth?

Yet I refer rather to efforts at redemption among the dead. A central duty of the Christian here is to labor for the redemption of men. Shall that cease in the other world? In I Peter is a curious window into the ministration of Jesus: After his death he preached to the spirits in prison. Why not now? Why should not Livingstone be a missionary from heaven? Why should not the Christian be taken into the heart of the Master's passion and seek to redeem those who on earth were lost in their sin?

4. Building the perfect social state.

To redemption Christ would add perfection. The Christian must be more than a doctor. It is for him to aid the healed man into the construction of a life. Ah, perfection! First forgiveness, purity, and then through the ages a bringing the affections and faculties into fulfillment of ideal character. And this includes the noble art of living together in the increasing complexities of the social state.

There is the man's job, the woman's eternal sphere, to be a builder in the perfect social state, where God reigns, and love is complete and Christ is repeated in all, and each lives most abundantly.

So we dare to dream. Man shall have a great place in heaven. The theologians have dwarfed him there, overshadowing him with the mighty God, giving him nothing to do, but praise and look on, while God is all in all and man is naught. But here God challenges us to achieve, gives us freedom, puts us in danger, standeth back within the shadow, to cultivate originality, character, growth. Shall He do less for us there? So the future life may appeal to the simple and the mighty, to the mystic and the worker. There shall the social passion of earth's workers be satisfied.

three or four years old held him securely by a pair of toy reins passed around his neck and under the arms in regulation "play horse" fashion. The end of the reins she held easily over one arm, leaving both hands free. The advantage of this over holding the child's hand will be seen at once in the greater comfort of both parties. Moreover, physicians declare that a child's arm may be permanently injured by the ordinary method of pulling and jerking it.

NOTES AND PERSONALS.

Within the next sixty days work will begin on a new house of worship for the First Congregational Church of San Francisco. The structure will be in accordance with the plans adopted several months ago and will be on present site on the corner of Post and Mason.

The Rev. Dr. House has been asked to speak next Monday at the meeting of the Congregational ministers of San Francisco and vicinity. It will be a meeting which any one will have the privilege of attending. There was a large attendance last Monday, many ladies being present. The subject next Monday will be 'Destroyers and Builders of Health.' Every evening this week Dr. House speaks in the First Congregational Church of Alameda. Many of the business and professional men heard him last Sunday evening in Alameda and all were desirous for more.

"Paul the Mystic," one of the books by the Rev. Dr. James M. Campbell of Avalon, California, has been given a place in the "Crown Theological Library." This has given it the "open sesame" to the libraries of Europe. That book ought to be better known in our own country. Recently a leading New England clergyman said: "I have just laid down 'Paul the Mystic' with something of the regret with which one completes a fascinating novel, and its perusal has been with the same diligence the most fascinating work of fiction compels. In our next national gathering I think I shall move in the language of Stevenson concerning Hazelett's Essays, that those who have not read it shall be taxed." This clergyman added that he had to have his note-book constantly at hand to catch those striking sentences and apt references, and quotations which seem to troop in at the author's bidding.

There was great rejoicing at Claremont last week when President Blaisdell announced recent gifts for Pomona College to the amount of \$415,000. To secure \$150,000 voted by the General Education Board, mention of which was made in The Pacific last week, it will be necessary to increase the pledged amount from \$415,000 to \$850,000. It is thought that this can be done by January 1915, the time limit. A donation of \$100,000 by Mr. Bridges of San Diego for a college auditorium and music department building is reported. We do not know whether this is additional to the \$415,000 or included therein. We congratulate President Blaisdell and his associates on this splendid achievement. One million dollars for endowment by 1915, and soon thereafter on to two million dollars! That is the aim of those who are directing the affairs of Pomona College. It is a realizable ideal, one that should be realized in the next half dozen years.

A MOTHER'S CLEVER APPLICATION.

A device recently noticed among the crowds of afternoon shoppers in New York City commended itself as worthy of imitation. A woman accompanied by a child

Among the Churches.

CALIFORNIA.

Oakland First.—Two persons were received to membership last Sunday on confession of faith. The illustrated lecture on "Egypt and the Holy Land," by Mr. I. H. Morse of the First Church of San Francisco, was listened to last Sunday evening with great interest by not less than 1200 people.

San Francisco, Richmond.—The Rev. Geo. H. DeKay of Berkeley has been filling the pulpit of the Richmond Congregational Church as substitute pastor for the past six months most acceptably. We feel that he has inspired us all and regret to have him leave us. Our new pastor, Rev. O. P. Avery, begins his duties June 1st.

San Francisco, Bethany.—During the pastor's vacation in June Rev. Sydney W. Wilcox of Santa Cruz, Rev. Harold V. Hartshorn of Los Angeles, Rev. Chas. C. Champlin of San Rafael, Dr. E. L. House, Dr. H. M. Tenney, and Dr. C. R. Hager will supply Stereopticon views will be used on the last three Sunday evenings by Messrs. Hartshorn, Champlin and Hager. Mr. Hartshorn will also give an illustrated lecture Thursday evening June 19, on "Footpaths of the Great Hills." Dr. House will hold meetings June 22 to 28.

Weaverville.—Under the leadership of J. Morgan Lewis the church at Weaverville is going forward. It has become a social center for the young people. Its various activities are attracting the people of the community. It has three clubs and a fourth is going to be organized to suit the various ages of the young people. There are basket-making, sewing and domestic science classes conducted. The church plot is being put into preparation for a play ground the Sunday School has out grown the church auditorium. One class meets in the parish house, another in the parsonage. A large percentage of high school students are enrolled as members of the Sunday School. In a few months the school has grown from three to nine classes and fifty per cent of the attendance are boys. Some of them united with the church a few weeks ago, the pastor was grateful the other day when a church school teacher made the remark that she noticed a decided improvement in the conduct and study of these young people since they had come under the influence of the Church. If the efforts that are being made can create this noblesse oblige attitude toward life they are worth while.

Los Angeles, First.—In response to repeated invitations, Dr. W. H. Day started for Massachusetts to attend the State Conference and the annual meeting of the Massachusetts Home Missionary Society. He was gone two Sundays, preaching at the Harvard Congregational Church, Brooklyn, and at the Immanuel Walnut Avenue Congregational Church, Boston. He arrived here May 31. Monday evening, June 2, the Brotherhood had "Ladies' Night" and reception to Dr. Day. He gave them an address on "California in New England." They were also favored with songs by the great Welsh baritone, Mr. R. Tenoryld Roberts. At the communion service June 1, at 5 p. m., twenty-six were received into the membership of this church. The pastors of our three Branch churches—Ar-

menian, Chinese and Japanese—were present; also the pastors of two organizations that hold their services in our church—the French church and the Deaf and Dumb Association. Each one of these five took part in the services. The Deaf and Dumb Association were assembled at one end of the gallery where they could see their pastor as he interpreted by signs everything that was said. The bread and wine were taken up there that they might receive the sacrament from their pastor. It was an occasion of deep consciousness of fellowship in Christ.

Sonoma.—After many vicissitudes, some disappointment and an interim of nine months the Sonoma Congregational Church has succeeded in securing a leader in the person of Rev. T. M. Price of Highland, California. Mr. Price took charge on May first and already the effect of his able leadership is noticeable in increased attendance and renewed interest and loyalty on the part of the membership and the community generally. The annual meeting was held on Wednesday, the twenty-eighth of May, and was well attended. Interesting reports were submitted by heads of the various departments affiliated with the church, all encouraging and showing earnest work on the part of officers and members. The treasurer's report showed all bills paid and a neat balance in the treasury. All feel that this is a most encouraging condition and somewhat remarkable in view of the fact that many improvements were made during the year involving quite an outlay, besides the handicap of being so long without a pastor. The new board of directors is comprised of some of the leading and active business men of the community, and accordingly, a progressive and aggressive policy may be expected during the present year. On Thursday night, May twenty-ninth, a reception was given to Mr. and Mrs. Price, at the home of Mr. B. F. Campbell, senior deacon, attended by a very large and representative portion of the community, regardless of church affiliations, all seemingly anxious to extend a welcoming hand to the new people. Superintendent Rathbone was present doing the honors in his happiest vein.

WASHINGTON.

Seattle, Pilgrim.—Twenty-five persons were welcomed into fellowship at the recent communion service.

Port Angeles.—The Pilgrim Hymnal has been adopted by the church and 75 copies have been purchased.

Seattle.—The Rev. Hugh Elmer Brown of Pilgrim Church has accepted the appointment as fraternal delegate of the Ministers' Federation to the Central Labor Council.

Spokane.—The Rev. Thomas Harper of Oklahoma City has accepted a call to the pastorate of Westminster Congregational Church, and will enter on the work the first of August.

Seattle.—The Orient-Occident Club met on Tuesday and listened to an address by Austin E. Griffiths on the question "Shall the Federal or State Government Deal with the Rights of Foreigners?" C. T. Takahashi spoke on "Japan's Treatment of Foreigners." This club of which the Rev. Dr. Sydney Strong is president, and Mr. F. Kumal, secretary, is an influential factor in maintaining equitable relations between our people and the Orientals.

TO WASHINGTON PASTORS.

The Pacific would welcome more church news from Washington. If we get it, the pastors will need to send it in or arrange for some one else to attend to it. Our preference is for our Berkeley address.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

Fortieth Annual Convention in Seattle, July 5-12.

The National Conference has promoted correct opinion and stimulated right sentiment on the many different problems of charity, correction and social advance.

It has been the parent body of practically all the national associations dealing with social and sanitary reform.

Many of the planks in recent party reforms found their earliest adherents at the Conference meetings, viz.: prevention of industrial accident and occupational diseases, child labor, minimum wage standards, eight hour day, application of prisoner's wage to dependent family, vocational training, compensation for industrial accident and trades diseases, social insurance, etc.

Ours is an opportunity for prevention. With wise guidance we shall never have the problems to solve that have engrossed the attention of the East and Middle West. The expert advice of the National Conference based on the study of Eastern experience will be invaluable.

It will enable the Pacific Coast to deal more intelligently with the questions of immigration, housing, standards of living and labor, Public Welfare Departments, children's institutions, relief bureaus, organized charity, etc., on all of which the Pacific Coast at the present time is seeking light.

It will promote the co-operation of the social groups and so co-ordinate the social activities.

It will save the community money by keeping it from mistakes, and ill-advised experiments.

DR. HAGER'S LECTURES.

Dr. C. R. Hager of Claremont is to be in northern California the latter part of June bringing his story of his friend, Dr. Sun Yat Sen, and his views of life in south China. Park, Berkeley; Plymouth, Oakland; First, Sacramento; and Bethany, San Francisco; are in his itinerary. Wednesday and Friday evenings, June 25 and 27, are still open.

Rev. H. S. Tuttle, at whose invitation Dr. Hager comes at this time, is on vacation during June, and asks that further arrangements be made direct with Dr. Hager, at Claremont, Cal.

SOME THINGS TO REMEMBER.

If it should vex you that you cannot cause
All men to love what seems so good to you;
If it should pain you that the changeless laws
That you have proved, to others seem untrue;
If what you think is pure, another hates,
If what you know is right all others blame;
Remember, God has made no duplicates.
And no two minds on earth can think the same.

But if disheartened by the lack of sense
And understanding, in a world so blind,
You half resolve to cease your argument,
And hide your secret message from mankind;

If you are tempted to keep out of sight

All you have learned, and struggled for and done,
Remember, God gave you no copyright;

What He reveals belongs to every one.

—Ted Robinson, in *Cleveland Plain Dealer*.

The Home.**"AND HE HEALED THEM"**

O souls that falter with failing breath
And wish that ye might not be,
Have ye gone to the Healer of Nazareth,
Who cureth such as ye?

He blesses the sick who touch His hem,
He cleanses the leper's sore,
And all the wonders He wrought for them
He can do for you—yea, more.

And whether ye wait for the gentle touch
At the angel-troubled pool,
Or long for the hand that healeth such
By the gate called Beautiful,

It matters not; He will come—the Lord,
The lover of souls that cry,
And the lame shall leap and laugh at His word,
And His smile will satisfy.

—F. L. Knowles.

REJOICE AND BE GLAD TODAY!

Instead of fretting over the weather, keep saying, "All weather is God's weather, and therefore good weather;" until the thought comes automatically to cheer instead of to depress. Instead of, "I know I shall not be able to sleep to-night," say, "It doesn't matter whether I sleep or not; and if I should lie awake I am going to have a real good time; but I am getting sleepy." Instead of worrying over the mistakes of the day, rejoice that the mistakes were not worse, that with all your blunders your friends love you still, love you for your blunders. Instead of gathering up all the slights and insults of the day and then shaking them as children do banks to see how many pennies are accumulated, treasure the kindnesses, and rejoice over your growing riches. A pain somewhere in the body does not mean that you have a chronic or incurable disease. For most diseases Mother Nature provides a remedy, provided its work is not interfered with by worry. For several years I suffered with nervous indigestion, the disturbance in my stomach caused me to worry and worry caused the disturbance. This vicious round continued until my friends predicted the end would be the grave. A specialist advised some avocation that would take my mind from myself. I planted a garden, and spent my spare moments working there. Instead of watching my bodily symptoms I watched the garden. The results of my work supplanted the thought of the results of my disease. My recovery was steady and complete. One cause of worry conquered gives confidence that other causes can be conquered, and in the end you are the master of worry instead of its slave.

"Be not anxious; you are better than the birds, better than the flowers." The birds never worry; the flowers never fret. "We should not care, for we are cared for. Cast all your cares on Him; that anchor holds." An old lady found a cure for the blues in singing the long meter doxology. She could hardly pucker her lips on the first words, but the strains at the close would come strong and triumphant.

Learn to live in the present. It is all that God gives us. Yesterday ended last night. To-morrow may never be. A woman awakens in the morning and thinks of her many engagements—domestic, social, religious—and worries over all until she is unfit for any. Let her ask, What is essential? And what may I let go? Let her bravely and cheerfully attack the first duty and then the next. Then the depression will yield to a sense of triumph at what is being accomplished. As the day ends at the army post the flag is lowered and the sunset gun booms. Have a sunset gun in your life, as you lay aside for the day its cares and burdens. You can be happy to-day. To-day God's sun is shining, and calling to sleep. To-day he has given daily bread. Here are your children to rear, your friends to love, your neighbor to help. Rejoice and be glad to-day. "Faith carries present loads, meets present assaults, feeds on present promises, and commits the future to a faithful God."

"Build a little fence of trust around to-day,
Fill the space with loving work and therein stay;
Look not through the sheltering bars upon to-morrow,
God will help thee bear what comes of joy or sorrow."

—The Christian Evangelist.

VIOLENT TEMPER.

If a man has a bad temper, he will find it to be his worst enemy. The worst part of such a disposition is not the quietude it inflicts upon others, but the torment it leaves with one's self. A man never yet exhibited a violent temper that he did not feel mean about it afterward, unless, perhaps, he was essentially a mean man. In a fit of disappointment one says a hasty word to another, and within five minutes, and perhaps the next minute, he feels a pang and very often begins to hedge. This shows that a fit of sudden anger is essentially wrong, and it is a sin that bears the swiftest retribution. It is against nature. It is almost like inflicting a physical injury. One feels the harm almost as suddenly as if one pierced himself or burned himself.

Thus a bad temper is a bad thing. It is uncalled for, uncomfortable, cruel, unjust, unmanly and disgraceful. And so, if one manages to get rid of his bad temper he gets rid of a whole lot of very mean things. And then, in this getting rid of them, he attains to a life that is peaceful, generous, kindly, just.

Notice two men—one who is irritable, suspicious, retaliatory and tempestuous; and the other who is calm, considerate and kindly-disposed—which is the happier? Which has the fewer regrets to bother him? Which has the friendly opinion of the people? Why, the latter, of course. In the very nature of things it should be so. A violent temper is a protest against the very justice of things.

A man comes to you mad and rages about something. How does it affect you? Does it impress you with the justice of his cause? Not a bit of it. It affects you otherwise.

You naturally contemplate the weakness of the man and pity him. Very soon he realizes this is the situation, and then he pities himself. We might remember what Thomson wrote:

" 'Tis God-like magnanimity to keep
When most provoked, our reason calm and clear,
And execute her will, from a strong sense
Of what is right, without the vulgar aid
Of heat and passion."—Ex.

FUTILE DISCONTENT.

There is a vast total of foolish, impotent, and utterly futile discontent. Many a home is rendered unhappy, many a pastorate is ruthlessly terminated, because of a reasonless, fretful, and wicked unwillingness to accept things as they are and make the best of them. None of us live in wholly ideal conditions. That is probably an advantage. In any event it is a compulsory situation. Only within a limited range of choices can we create the condition of our environment, and not in the least can we alter our heredity. We cannot drop one single rascal out of our million ancestors of the twentieth generation, nor hasten by a fraction of a second the rising of to-morrow's sun, and we may as well accept these conditions and make the best of them.

Yet no progress ever has come in human life through mere passivity. A noble discontent with existing conditions is indispensable to progress. Complacency is never to be commended in the face of conditions that need to be changed.

It is unfortunate that so much of the potential energy of discontent wastes itself in ineffective protests against what cannot be cured, and leaves unconsidered conditions easily within our control. Many people, it is to be feared, break the wings of their discontent against the bars of circumstances, and live quite content with conditions in their own lives which are sorely in need of change.—The Christian Century.

MAKING FOLKS HANDSOME BY LOVE.

We may develop goodness in others by our mental attitude toward them. Yes, it is even possible to love people into handsomeness. I know a husband and wife who, as they had no children of their own, went to an orphanage to select a little girl for adoption. There were some twenty tiny tots in the group, some golden haired, some with snappy black eyes. Nearly all were pretty and it was quite a task to choose among them.

But one was sadly deformed, having a harelip of a pronounced type. That poor little three-year-old mite sat there so lonely looking, as if she knew why it was that none chose her to be their child. Her big dark eyes seemed to beg, "Take me." Not being able to come to a decision they called back the next day, and there sat the little harelippled girl with the same wistful look.

The lady suddenly came to a conclusion on "Husband, let us take her" she said "She looks as if she were just hungry to be loved. The others will easily find homes, but no one will want this child, and she, above all, will need a home, and what little money we can leave her." They consulted a surgeon, but he told them it was too late to even improve, let alone altogether correct, the malformation. "So much the greater reason why I should take her," said the wife.

They took the child and bestowed upon her all their devotion and love. She was responsive, both in her mental development and in the affection she showed for her foster parents. She has grown to be a fine young woman and her pleasant countenance more than counterbalances the blemish of an otherwise handsome face.

She graces any parlor with her cheerful presence. She has nursed both man and woman through serious illnesses. No wonder that her husband followed her with loving eyes, while he told me: "She is the best investment we ever made."—B. H. Stauffer.

For The Children.

A DANDELION'S WAY.

A dandelion loves to have her own way, just as you and I do. She loves to grow up tall, with a fine long stem, nodding and shaking her head and swaying merrily in the wind and sunshine. When the storm comes beating down she draws her green waterproof cloak up over her head, and while the thrush sings so cheerfully, she makes merry with the rain-drops—gay little dandelion!

But the dandelion cannot always have her own way, sweet as it is, for there is the gardener who comes cutting her down cruelly with the lawn mower again and again and again.

How discouraging all this is when one feels herself made to live on a long stem with such jocund friends as the rain, the wind, and the sunshine! But the dandelion is not to be discouraged, and in a wise little brown heart she considers how she may best adapt herself to such adverse circumstances as gardeners and lawn mowers.

The next day she comes up as light and friendly as ever, only with a shorter stem. Again she is cut down, and again she springs up bravely with a still shorter stem.

At last she is trampled upon and bruised and crushed under foot to the earth, but the brightness and gladness and beauty are still there in the faithful brown heart, and, gazing steadfastly into heaven, she sends up one trustful little bud without any stem at all.

Her sister dandelions do the same, and they bloom and bloom and bloom until the green lawn looks as if it were buttoned down all over with pieces of brightest gold.—The Child's Hour.

"I DIDN'T THINK!"

"I didn't think!" The boy was standing in the drawing-room, looking with a very rueful face, at the fragments of valuable china at his feet. He had been playing wild horses there with his younger brother, although he knew it was strictly forbidden. "What harm is there in it?" he had asked once, but was very dissatisfied with his mother's reply that he might do some damage. And now, well, he didn't think about that china, and although he knew he was disobeying, he didn't think there was any real harm in it.

Once, many years ago, there was a man sitting under the court of the High Priest's house in Jerusalem, warming his hands. Above him another Man was being tried for blasphemy. He could hear the angry voices of those who witnessed against Him, and the questions of the High Priest. That Man was his Friend, but when he was asked if he didn't belong to Jesus, he said, "No."

I am quite sure Peter didn't mean to do it. He loved

Jesus too much for that, and you remember how afterwards he went out and wept bitterly. It was just that he didn't think! The first time it slipped out, and the second it came even easier than the first, and the third time, well, he had said it twice already. But when he began to think, how sorry he was; how much he would have given to have his chance over again!

I remember my mother used to say to me, "It is no use being sorry afterwards," and it would do us all good to bear that in mind. If we are sorry before we do anything wrong or hurtful it won't get done, but all our sorrow afterwards won't do much towards mending matters.

If we thought what we were doing, we should never say what was untrue, or do all sorts of unkind things, and say all sorts of cruel things. Words can hurt as much as blows.

It was a Sunday-school treat, and all the children were very excited, and looking very smart in clean, white frocks and bright sashes, and everything else that you might have wished for. But there was just one little girl who hadn't a new dress. She was as clean as the best of them, and her hair was curled just as carefully, but no one could say that her dress was new. To one little girl, who was particularly smart, she seemed to spoil the whole picture. At first she made the poor girl very uncomfortable by staring at her, but at last she went up to her and said, "If my mother couldn't have given me a new dress to come in, I'd have stayed at home!" That was all, but it spoiled the day for the little girl, whose mother really couldn't afford it, and it wounded the mother, who had sat up late the night before mending and ironing the old frock ready for the treat, for, of course, the story went home.

I don't think the smart little girl meant to be cruel, but she didn't think! She didn't think that the poor girl was already conscious of her old frock. She didn't think that while she was the only child of her mother, the other mother had six little ones to look after and dress. She didn't think how her words would hurt.

But, then, we ought to think. God has given us brains to think with, and He expects us to use them.—S. Blomfield in British Congregationalist.

THE NICEST PLACE IN THE WORLD.

The sun was shining down through the trees on Little Brother Rabbit and Grandma Badger. She was telling him a story: it was all about the Nicest Place in the World. Pretty soon Grandma Badger's head began to nod, and it nodded, and nodded, and nodded, until it nodded, itself right into sleepy Land. Then Little Brother Rabbit got up and stretched himself; then he hopped off, looking very busy. Pretty soon, whom should he meet but Friend 'Possum, who said to him, "Where are you going, Little Brother Rabbit?"

"I'm going to look for the Nicest Place in the World," said he.

"Isn't that a long way off?" said Friend 'Possum.

"I don't care," said Little Brother Rabbit.

"Well, then, neither do I," said Friend 'Possum. "I'm going, too."

So they hopped along, and they ran along, until they met Neighbor Bluebird, who said, "Where are you going, Friend 'Possum?"

"I'm going with Little Brother Rabbit."

"Where are you going, Little Brother Rabbit?"

"I'm going to find the Nicest Place in the World."

"Isn't that a long way off?" said Neighbor Bluebird.

"I don't care," said Little Brother Rabbit.

"Nor I," said Friend 'Possum.

"Well, then, neither do I," said Neighbor Bluebird. "I'm going, too."

So they hopped along, and they ran along, and they flew along, until they came to the great big black cave where Grandpa Bear lives. He was sitting outside, enjoying the warm sun and the smell of the pine-trees.

"Where are you going, children?" said Grandpa Bear in his kindly way.

"I'm going with Friend 'Possum," said Neighbor Bluebird.

"Where are you going, Friend 'Possum?"

"I'm going with Little Brother Rabbit."

"Where are you going, Little Brother Rabbit?"

"I'm going to find the Nicest Place in the World," said Little Brother Rabbit. "They say it is very far off. Do you know where it is?"

Grandpa Bear looked up at the sky, and saw that the sun was setting. Then he looked at the ground, and saw that the shadows were growing longer. Then he sniffed the air, and smelled night coming along; so he said:

"Indeed I do; and it isn't far at all. You must go to the big oak-tree on the edge of the pond. Then walk to the little pine-tree at the beginning of the road. Then walk to the middle-sized maple-tree at the foot of the hill, turn to your right, and you'll walk directly into the Nicest Place in the World."

So they hopped along, and they ran along, and they flew along, until they came to the big oak-tree. And they hopped along, and they ran along, and they flew along, until they came to the little pine-tree. And they hopped along, and they ran along, and they flew along, until they

came to the middle-sized maple-tree. Then they turned to the right, and where do you think they were? Right in front of their own house!

Then Neighbor Bluebird looked at Friend 'Possum and laughed; and Little Brother Rabbit looked at them both and laughed. Then he said: "Didn't Grandpa Bear know, though? Home is the Nicest Place in the World!"—Katherine L. Edgerly in St. Nicholas.

A BOY'S THOUGHT OF LINCOLN.

Some days in school, when teacher says,

"Jim, name the Presidents,"

I up and I commence,

And say them all from Washington clear through Buchanan, then,

I have to stop and clear my throat—I always have to when I come to Abraham Lincoln's name, Even tho' the teacher whispers, "Shame!"

Can't you remember, Jim?"

Can't I remember him!

Why, he's my hero! That is why

I get choked up and want to cry!

Once he was just as poor as I,

And homely, too, and tall and shy.

But he was brave and made his place,

Climbed to the top and freed a race!

When I think what he dared to do,

I just vow I'll do something, too!

—Children's Magazine.

Failure to attain should not discourage; for not by this life only is one's share in the upward movement of humanity bounded.

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